لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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February 1966

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eightees of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world ; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to reestablish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

The Review of Religions

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A verse from the Holy Quran

الم تر الى الذين خرجوا من ديارهم و هم الوف
حذر الموت فقال لهم الله موتوا ثم احياهم ان الله لذو
فضل على الناس ولكن اكثر الناس لا يشكرون .

"Dost thou not know of those who went forth from their homes, and they were thousands, fearing death ? And Allah said to them : 'Die !' then He brought them to life. Surely Allah is magnificent to people, but most of them are not grateful". (2 : 244)

Both the Bible and the Holy Quran give a detailed account of the history of the Children of Israel. At most points the two narratives agree, yet there are places where they disagree. While supporting the Biblical accounts of the emigration, to Egypt, of Joseph and Jacob; of their adoption of the land of the Pharoahs as their home; of the subsequent plight of their descendants at the hands of the cruel and ruthless Coptic emperors and their heartless compatriots; of the rise of Moses as a Prophet ; and of the exodus of the sons of Israel from

the land of torture and persecution under a divinely appointed leadership, the Holy Quran disagrees with and contradicts the Biblical statement on the numbers of those rescued by Moses from the clutches of their Egyptian persecutors.

Narrating the story of the Israels' migration from Egypt the Bible says :

> "And the children of Israel journeyed from Ramesses to Succoth, about six hundred thousand on foot that were men, beside children".
>
> (Exodus : 12 : 37, 38).

A passage in the Book of Numbers also supports the above statement of Exodus. Moreover, it also gives the exact number of the emigrants, and makes it clear that the figure mentioned in the passage was obtained after carefully conducting a counting of all fighting males. It says :

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> "So were all those that were numbered of the Children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel. Even all they that were numbered were Six hundred thousand and three thousand and five hundred and fifty". (Numbers : 1 : 45, 46)

Thus, according to Bible, the number of the followers of Moses, excluding women and children, was more than 6 lacs. Now if the average number of women and children is taken to be 5 as against one male, the total number of Israelites would be no less than 3 million.

The Holy Quran, on the other hand, maintains that the number of Israelites, at the time of the exodus from Egypt, did not exceed a few thousands. The verse qouted above, giving a rough account of their number, says : وهم الوف "and they were a few thousands". According to this Quranic statement the number of Israeli emigrants can be no more than nine thousands

and no less than three thousand.

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The Bible's account of the number of Israælites, who migrated from Egypt under the leadership of Moses is so exaggerated that even the modern Jewish Scholars are sceptical over its truth. Only a few years ago, a former Prime Minister of Israel, Mr. Ben Gurion, regarded one of the most important and most extraordinary personality of the modern Jewery, expressed his opinion that the number of Israelites, as given by Bible, is absolutely incorrect. He further opined that in fact the number six hundred thousand fighting males, as given in the Bible, is, in reality, only six hundred fighting males. This exaggeration, in his opinion, is due to the errors of the Scribes, in copying the Bible, because it tended to satisfy their national pride. According to Ben Gurion, if we assume that one fighting male has 5 women and children at his back, the total number of the fleeing Israelites would be 3000 ; and even if we take the average to be seven per family, then the total number would be 4000. This is quite reasonable and it would also corraborate the Quranic statement, which gives their number as "a few thousand". This statement of Mr. Ben Gurion was very much disliked in the orthodox religious circles of the Jews. The dislike was also expressed in a vote of condemnation passed by the Jewish Parliament of Israel against Mr. Ben Gurion.

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There is another passage in the Bible that indirectly supports the Quranic statement.

> "And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim : and there was no water for the people to drink.
>
> "Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me ? Wherefore do ye tempt the Lord ?

"And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

"And Moses cired unto the Lord, saying, what shall I do unto this people? They be almost ready to stone me.

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"And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand and go.

"Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Isreal.

"And he called the name of the place Massah, and Maribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not?

"Then came Amalek, and fought with Israel in Rephidim.

"And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand.

"So Joshua did as Moses had said to him, and fought with Amalek: And Moses, Aaron and Hur went up to the top of the hill.

"And it came to pass, when Moses held up his

hand that Israel prevailed : and when he let down his hand, Amalek prevailed.

"But Moses' hands were heavy ; and they took a stone, and put it under him, and he sat theron ; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side ; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." (Ex. 17 : 1 - 13)

It is clear from this quotation that the Israelites and the Amaleks were equally balanced as regards numbers and fighting strength. Sometimes one party prevailed and sometimes the other. If we come to know of the number of the fighting men of the Amaleks, we can fairly guess the number of the fighting men of Israel. Now, the territory of Rephidim, even in our days, cannot support more than five or six thousand souls ; therefore the number of fighting men of the Amalek will approximate some six thousand and that will also be the number of the fighting men of Israel which corroborates the statement of the Quran.

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"In a state of *Kashf*, on one occasion, I saw that I created a new heaven and a new earth ; and then I said, 'Let us, now, create man' ; whereupon the ignorant *maulvis* raised a clamour of protest, saying. 'Lo and Behold, this man, here, claimed he is God Almighty'. Evidently, the meaning of the *Kashf* in question was not at all as they took it. The meaning was that Allah would create a thorough revoluton, a reformation at my hand, as though the heaven and earth had become a new heaven and earth, and then true human beings shall come into existance."

(The Promised Messiah: Chashma-i-Masihi, page 60, Footnote.)

بسم الله الرحمن الرحيم نحمده و نصلی علی رسوله الکریم

CALL TO TRUTH*

قل ان کان للرحمان ولد فانا اول العابدین

"Say 'if there had been a son to the Gracious God,
I would have been the first of worshippers'." (43:82)

This Leaflet is being addressed to Christian clergymen, in due humility of spirit, a deep respect, and great regard.

HAD it been true that Jesus, peace be on him, was in fact the son of God, or God in himself, I would have been the first and foremost to worship him; and I would have propagated the truth of his Godhead all over the country. Even if I had suffered persecution and torture in this path; even if I had been killed, had been slain, and cut to pieces, in the course of my endeavour in this behalf, I would not have witheld myself from proclaiming this truth everywhere in the world. But, my dear people, I pray to God that He deal with you in mercy, and open your eyes. Jesus is not God: he is only an Apostle of God—not in the least more than that. In the name of Allah, I declare that in my heart I bear a measure of true love for him, which you can never have. The light with which I recognise him, that light, and that recognition is not possible for you. There is not the least doubt that he was an Apostle of God, dear to the Lord, and the Chosen one by Him. He is one among those on whom descends the grace and mercy of Allah; those by the hand of God who are made pure and virtuous. But he was not God, nor the son of God. I have not said these things on mine own: the Almighty God, Who is the Creator of the universe, He has manifested Himself on me; and He has made me the Promised Messiah for this age. He has, indeed, said to me that this is the truth, namely, that Jesus, son of Mary, is neither God, nor the son of God.

Verily, the Lord God has spoken to me; and He has told me that the Prophet, who gave the Holy Quran to mankind, who called humanity to Allah, he was a true prophet of God; and he is the

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*(*The Promised Messiah: Ishtahar Da'Wat-i-Haq, attached to Haqiqatul Wahee, Eng. Soofi A. Q. Niaz).*

only one under whose feet lies the salvation of mankind. Except in obedience to him, no one can get any light, at all. When my God made manifest for me the dignity, the honour, and the grandeur of the Holy Prophet, I trembled in awe, my body shook, since I perceived that people had failed to recognise him, to the extent and depth they should have done. Even upto this time people are not aware of his greatness, in any adequate measure. He is the only Prophet who has sown the seed of the utter singleness and unity of God, in such a manner that it endures to this day, without any loss or set - back. He is the only Prophet who came at a time and juncture when the entire world had gone corrupt; and he left this world when the doctrine of the absolute unity of God had spread all over the earth, like a strong and sudden sea in flux. Moreover, he is the only Prophet for whom, in every age, God has been showing a jealous sense of honour; in whose support Allah has shown thousands of miracles. In the same way, in the current age, as well, this Prophet has been greatly insulted. Therefore, the jealous sense of God boiled up—it boiled up more than at any other period—and He sent me as the Promised Messiah, that, for the whole world, I should bear witness to his Prophethood. If I am making this claim without reason and sound argument, indeed, I am liar, a mere pretender. If, however, Allah, with His Signs, is bearing witness in my favour, to an extent, and an ample measure, of which, in the east and the west, in the north and the south, there is no instance in this age, justice, and a due sense of the fear of God, demands that I should be accepted, with my entire teaching. In my favour, Allah has shown Signs, which, if shown in the times of the earlier peoples, destroyed by floods, or fire or tempestuous gales, they would not have come to merit such condign punishments. But to what should I liken the people of the current age? They are like a man who has eyes, but he does not see with them. He has ears, as well; but he does not hear with them. He also has reason and intelligence, but does not understand, does not comprehend. I weep for them; but they, in their place, laugh at me. I offer them the Elixir of life, while they rain down fire on me. God has manifested Himself on me, not only in word alone. He has shone on me

in His wonderous works as well. For me, He has shown works; and He will continue to show them in the future as well; works which are never shown in support of anyone, unless he be the recipient of the especial favours of God Almighty. The people forsook me, but Allah has accepted me. Who is there, in the wide world, would dare to come out to compete with me, in terms of showing these miraculous and wonderful Signs? I have come forth that through me Allah should be made manifest. He was like a hidden treasure; but in raising me, He has decided that He would seal the lips of the atheists, and the faithless people, who clamour there is no God. But ye, my dear people, who endeavour sincerely to find God, I extend to you the glad tiding that the real and true God is only He Who has sent down the Holy Quran. He is the One has shone on me, every moment Who is with me.

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Ye Clergymen and Priests, in the name of the Almighty God, Who sent the Messiah, I call you to a solemn oath; I recall to your mind the deep love you bear in your heart for Jesus, the son of Mary; and I put you on oath in the name of that love, that you go through my publication entitled *Haqiqatul Wahee*, from the beginning, to the end, at least once. In case there be a scholar who would, in all sincerity and earnestness, request a copy of the book, under an oath that he would carefully study its contents from cover to cover, I would be delighted to send it to him, free of cost. Further, in case a perusal of the publication fail to satisfy him I have all hope that the Lord God shall be pleased to grant some other Sign. For, indeed, His promise stands, in any case, that on the people of this period He would fully complete the argument intended to carry conviction. With these words I close the discourse; I bring it to an end, with a prayer, in all earnestness, that Allah be with those who strive to reach truth. Amen!

In all humility,

20th March, 1907.

MIRZA GHULAM AHMAD
The Promised Messiah
Qadian, District Gurdaspura

TRUE EID*

The Late Hazrat Khalifatul-Masih II

Eid consists of inner joy and pleasure of heart. True Eid does not consist in putting on fine clothes, eating delicious food or gathering at a place. What makes Eid a Day of Real Joy is the feeling that one has done one's duty. It was incumbent upon us, during the Month of Ramazan, to abstain from lawful food, drink and sexual relations, for a fixed time, from sunrise to sunset, and to devote ourselves to prayer and devotion. So the Day of Eid is really a Day of joy only for those of us who have carried out the Divine injunctions. Those who have not acted upon these Divine Commandments, except on legitimate grounds, have no reason to be happy this Day.

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Eidul-Fitr contains two great lessons for us. One is that it is not too hard for us to offer *Tahajjud* Prayer (suppereroga-tory prayer in the latter part of the night), because during the Month of Ramazan even those who could not, throughout the year, offer *Tahajjud* got up in the latter part of the night for *'Sehri'* (Meal before dawn) and offered *Tahajjud*, too. Thus defaulters in *Tahajjud* are admonished that, if they could get up in the latter part of the night, during this month, it was not impossi-ble for them to do so in the other months.

The Second Lesson is that motive and resolution give man strength and enable him to bear hardships and do great deeds. During this month you bore the trouble of hunger, thirst and getting up at night because you had the intention and determi-nation to do so. In Summer during the Month of Ramazan, you bear hunger and thirst for about fifteen hours, but on other occasions you cannot bear hunger or thirst even for two hours, because you have, then, no motive and resolution to do so. So, take a lesson from the Month of Ramazan, and resolve that you will not now be slack in the service of your Faith,

---

**A Sermon delivered on May 29, 1922. Abridged and translated by A. R. Khan Bengalee.*

and will not hesitate to undergo hardships for its sake. You made a covenant with Allah, through His Messiah of this Age, that you would sacrifice the world at the altar of Religion. So make up your minds to fulfil this covenant. If you fulfil your covenant, it will really be a great Eid for you. Remember that one, who sacrifices one's food, drink, near and dear ones, native land and properties for Allah's sake, is not deprived of any of these. Whatever one sacrifices is returned to him by Allah manifold. One is given by Allah much better and greater things in reward for the things sacrificed by him for His sake. The illustrious Companions of the Holy Prophet made great sacrifices, but in comparison with the things they were rewarded with, their sacrifices sink into insignificance. They left their native land in a state of slavery, but they came back as its rulers. They left their properties, but Allah gave them so much wealth that it is said about Hazrat Abdur Rahman Bin Auf that, when he died, he had three hundred million rupees left in his house. Hazrat Abu Huraira, who used to stay always in the Mosque of the Prophet, so that, he might not miss any saying of the Prophet, had, on several occasions to go without food for several days, and sometimes, oppressed by hunger, fell down senseless, and people, according to the then Arab custom, struck him with shoes thinking that he had an attack of epilepsy, But afterwards he became the Governor of Persia.

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The Holy Companions did not make these sacrifices for any reward, they made them for virtue's sake, for virtue is its own reward. One who saves a drowning man feels a pleasure that is not felt even by one who conquers a country. Now, the greatest virtue is to help the helpless and the needy, and the most helpless person is the person who is away from Allah. So however rich a man may be, if he is away from Allah, he is really poor. You are richer than the richest people of the world because Allah is with you, and you have accepted that Messenger of Allah for whom generations waited and tidings of whose advent were given by the earlier Prophets. So you are really rich and your Eid is real EID. But you are to take

care of those poor ones who are away from Allah and are worshiping man in place of Allah. Their condition is pitiable, you ought to have pity on them and call them back to Allah. All of you, young or old, learned or unlearned, should devote yourselves to the service of Allah's Cause. Do not consider yourselves ignorant, even if you happen to be uneducated. The Holy Prophet, peace and blessings of Allah be upon him, was not educated. An unread man is not necessarily ignorant. Ignorant is he who has no knowledge of his true God. How well did Jesus say, "Man does not live by bread, but by the word of God." You have been blessed with true Divine knowledge, you have the Divine Treasure, the Holy Quran. So use this knowledge and treasure and spend it in the path of Allah. Have courage, go out and convey the Massage of Allah throughout the world and do not demur from any sacrifice in His Cause. Distribute the Quranic Treasure given to you by the Promised Messiah to all the people of the world, all are in need of it, whether kings or millionaires.

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No pleasure can be real pleasure unless one's brothers and friends also share it. All the people of the world whether Christians, Jews, Hindus, Sikhs or Buddhists, are our brothers, because they are all the children of our grandfather, Adam. So how can we rest in peace when our brothers are deprived of the Divine Treasure we possess ? Therefore, I exhort you to distribute this Treasure among all your fellow-beings. Do not rest until you have shared this Divine Treasure with all the creatures of Allah. Your responsibility shall not end until you bring all your brothers to your Divine Father. Attack wrong beliefs, diffuse true conception of God, bring home to people the Holiness and Perfection of God, the beauty and excellence of Islam and the greatness and superiority of the Holy Prophet and His Successor, the Promised Messiah, peace and blessings of Allah be on them both. God is perfect, but people have attributed so many imperfections to Him. So stand up with firm determination, dispel all misconceptions about God and try to save the spiritually poor, needy and drowning fellow-beings from destruction, and be prepared to sacrifice your comfort in His Holy and Noble Cause, May Allah grant us the strength to do so ! Amen !

The Truth about Khatm-e-Nabuvvat

The Late Hazrat Mirza Bashir Ahmad M.A.
Eng : N.R.A.G. Soofi

The Holy Prophet's unique status :

ALL praise and eulogy is due to the Supreme Lord, Who, by assigning to man, the central role in the cosmos, exalted him above the entire creation ; He then initiated for our guidance the prophetic dispensation, perfecting all the excellencies of prophethood in the august person of our Guide, the Glory of apostles, Chief of mankind, Hazrat Muhammad, the Chosen, (Allah bless him), in their highest degree, unattained by those who preceded him and unattainable by those who were to follow him. He is the world-illuminating lantern in which the cumulative heavenly lights reached their utmost brightness ; and He ordained the light of this brilliant sun as the guiding media for all mankind till eternity.

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May Allah bless Muhammad evermore and exalt him to the praised point of excellence He has been pleased to promise for him.

But since every light is accompanied by darkness, so much so that Allah the Knowing, the Wise, has appointed the black shadow of *Iblis* with the light-giving persons of angels, and as night shadows day, so has the Lord God appointed, in accordance with His eternal law of guidance, that while the illumining sun our Lord, the Holy Prophet (Allah bless him) has dawned to bestow light on all ages and nations, even so, owing to the misdeeds of people, periods of darkness and ignorance, should intercept this eternal term. The Holy Prophet (Allah bless him) had accordingly apprised his followers that during these cycles of darkness, Allah will not forsake them and that, through the reflected light of his guiding sun, He shall produce, spiritual moons adequate for the exigencies of the period, of these, one will be like the first moon, another bigger, one still bigger and so on and one even as big as the full moon and equaly

bright; and that all these moons, small and big shall radiate his (the Prophet's) light and shall revolve round his sun.

So says the Holy Quran :

وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم فى الارض كما استخلف الذين من قبلهم وليمكنن لهم دينهم الذى ارتضى لهم وليبد لنهم من بعد خوفهم امنا يعبدوننى لايشركون بى شيئا ومن كفر بعد ذلك فاولئك هم الفاسقون .

"Allah has promised the believers among you and the doers of righteous deeds that He shall certainly make them vicegerents in the earth as He did before them and shall establish for them the faith He has chosen for them and shall establish for them the conditions of peace after those of insecurity : they should therefore serve Me and not associate aught with Me and those who rebel thereafter they are the covenant-breakers".[1]

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In amplification of the above Quranic verse, our Holy Prophet, (Allah bless him), said :

ان الله يبعث لهذه الامة على راس كل مائة سنة من يجدد لها دينها .

"Verily Allah will appoint for my people, at the head of every century, one who will reform for them their faith."[2]

In addition to the reformers of the *Mujjaddad* status, the Holy Prophet had foretold the advent of a grand-reformer, the Promised Messiah, to deal with external evils during a period of great darkness when the prevalence of degeneration, attending the period of anti-Christ, was ordained. The Holy Prophet (Allah bless him) says :

والذى نفسى بيده ليوشكن ان ينزل فيكم ابن مريم حكما

عدلا فيكسر الصليب و يقتل الخنزير و يضع الجزية... كيف انتم اذا نزل ابن مريم فيكم وامامكم منكم .

"I swear by the Lord Who holds my life in His hands, the Messiah, son of Mary, shall certainly rise among you as Justice and Judge and will break the cross and kill the swine and abolish *Jazia* .....How will ye be when son of Mary appears among you and he will be your Imam, from among you".[3]

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Dealing with another aspect of this prophecy, the Holy Quran says:

هو الذى بعث فى الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب و الحكمة و ان كانوا من قبل لفى ضلال المبين ، وآخرين منهم لما يلحقوا بهم .

"Allah raised among the illiterate a prophet, from among them, who reads to them His verses, and purifies them and teaches them the Book and wisdom and verily they were before it in manifest error and among the other group of them who have not yet joined them".[4]

According to a tradition of the Sahih Bokhari, when the above verses of sura Juma were revealed, a companion asked the Prophet "O Apostle of Allah, who are these other group—آخرين"

Laying his hand on Hazrat Salman Farsi, a favourite companion, said the Holy Prophet (Allah bless him)

لو كان الايمان عند الثريا لنا له رجل من هؤلاء

"If faith ascended to the Nadir a man from among these shall bring it down".[5]

And on another occasion said the Holy Prophet (Allah bless him) :

سلمان منا اهل البيت

"Salman is one of us, one of the House*".[6]

This *Hadis* points out that the Promised Messiah and Mahdi shall be from among the Persians: this further compliments the prophecy about the Mahdi being one of the House.

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The above Quranic verses and traditions are decisive evidence of the eternal ordination regarding the appearance of spiritual vicegerents in the Muhammadan Dispensation. These vicegerents were to radiate the light of the Holy Prophet (Allah bless him), to illuminate the world as the moon in the world of matter radiating the light of the sun, illumines the globe. And as the moons of different nights radiate lights of varying powers so were varying powers assingned in the world of spirit, to the moons radiating the light of and revolving round the exalted Prophet. And we firmly believe that while, all the vicegerents of the Holy Prophet (Allah bless him) and all the reformers are, by the grace of God, like unto spiritual moons, and while we hold them all in high esteem and venerate them whole-heartedly and in a devotional spirit, the moon that has arisen in the 14th century, is the bright full moon, which, assuming the shape of its sun, has been invested by it with reflex-Prophethood and here lies the point where difference arises between us and our opponents.

The truth about this difference is simply this. According to the Maulvies of today who are lined up against us, there may appear the first moon radiating the light of our Holy Prophet (Allah bless him), and the moon of the second and the third night and the succeeding nights and even of the thirteenth night but the one of the fourteenth night; for, because of its fulness, it assumes the shape of the sun and the appearance of such a moon is derogatory to the Divine sun! It is ridiculous indeed to have such a distorted outlook as presents a quality as a drawback,

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*(اهل بيت) or house here means the family or the House of the Holy Prophet (Peace be on him).

light as darkness and honour as derogation. May Allah guide our these friends aright. In this material universe, the full moon is in no way a slur on the sun; how then do our friends feel persuaded to characterise a similar phenomena in the spiritual world as a derogatory one.

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At this point they must pause and consider that, so long as the moon serves the sun, revolves round it and radiates its light, it reflects only the beauty of the sun and not its own, as it is but the reflector and not the original source, and not independent. They should further ponder whether the excellence of the sun is reflected better in the crescent or in the full moon which but radiates the light of the sun, assumes its roundness and illumines the worlds through its brilliant glow.

This is in short the crux of the question around which centre the differences of views between Ahmadis and other Muslims. Our opponents aver that the door to all categories of prophets, law-giving, non-law-giving, reflector, independent, subordinate has been finally bolted after the appearance of the Holy Prophet (Allah bless him). They however, contrary to their own view, persist in the descent of the Messiah Hazrat Isa from heavens and his installation in the Pedestal of Prophethood. We, on the other hand, hold that undoubtedly the law given by the Holy Prophet (Allah bless him) is final and that there shall be no law-bearing or independent prophet after him and this door is closed till the Day of Judgement but, that, by receiving light from his light, being his reflection and a servant of his law, one can attain to the excellencies of prophethood in the same manner as does the full moon receive light from the light of the sun in subserviance thereto so much so that it appears indissolutely linked to it. The appearance of such a moon can in no way be characterized as derogatory to the sun; on the contrary, it reflects the perfectness of the sun itself, as, it is its radiator and not the original source of light, deriving light therefrom and in no way independent thereof.

Three Categories of Prophethood :

After the above introductory remarks, I would now

resume discussion of the point at issue—an exposition of the concept of *Khatm e-Nabuvvat*. According to the Ahmadiyya belief which finds support in the Quranic text as well as in history, there are three categories of prophets. Firstly those who bring a new Divine Law such as Moses who brought the Torah or our Holy Prophet (Allah bless him) who was commissioned with the Holy Quran. Such prophets are categorized as law-bearing or legislating prophets. Secondly, the prophets who bear no new law but serve the existing law, their prophethood, however, being an independent grace, which they attain not through subservience to another prophet but directly, such as David, Solomon, Zakariya, Yahya and Isa (Allah bless them) who made their advent after Moses (peace of Allah be on him). All these prophets were followers of the Mosaic law and were appointed to uphold it as is borne out by the Holy Quran, the Torah and the New Testament, but they were independent prophets, owing the gift not to their subordination to Moses but as a direct grace of God on their own merits and were after initiation assigned service to Mosaic Dispensation. Such prophets are categorized as independent though they are not law-givers. This is why, it must be noted, that inspite of subordination to their predecessor law-giving prophet, they cherish no special personal devotion to him. As for instance we fail to notice any personal devotion and affection for Moses in the heart of Messiah in spite of the latter being subordinate to the law of the former ; he rather seems to be emotionally concerned as little as is the magistrate of one District, on transfer in ordinary course to another District, under a new Collector of a new District. In the third category comes the prophet who is neither a law-giver nor has been graced directly with prophethood independently of allegiance to the former prophet but his Prophetic attribute is reflection of his preceptor Prophet and a gift bestowed on him through the grace and is a glimmer, of his light. As for example, if a gardener engages, for the maintenance of his garden, his own son as a caretaker instead of an outsider the latter cannot be reasonably expected to entertain that warmth, sincerity and devotional spirit in his feeling towards his master and his

property as the sense of filial piety which will inspire the former. It is precisely due to this reason that we seek in vain, among the prophets of Israel, that devotional affection and warmth of faith and personal loyalty towards Moses as we find and feel in the Promised Messiah's heart towards the Holy Prophet (Allah bless him). The explanation is self-evident. While the Prophets of Israel were more or less outsiders, engaged to look after the garden of Moses (peace be on him), the Promised Messiah was, by the grace of God and through His mercy, the spiritual son and disciple and reflection of the Holy Prophet : the Founder of the Ahmadiyya Community was therefore inspired with a burning love for the Holy Prophet hardly to be found elsewhere. A comparative study of his works and of references of the Messiah to Moses in the New Testament will confirm our statement beyond dispute. As an example we quote below a few couplets of the Promised Messiah (peace of Allah on him) which express his dovotional love for the Holy Prophet (Allah bless him) :

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"That blessed and great
Leader, from whom proceeds
All the light—his name
Is Muhammad, and he alone
Is my friend, my dearest
Well Beloved !

All the Prophets
Are faultless and holy,
Each better than the other :
But coming from the Lord God
The highest, and the best
Among them all, without doubt,
Is Muhammad himself !

Indeed I am sold,
Entirely,
On this light :
Wholly, and completely,
Am I devoted to it :

In my mind, in this respect,
There are no reservations !
He alone is the one
That counts ; while I,
In myself, amount,
Absolutely, to nothing :
This alone is the basic
Truth ; this alone
The final verdict !

The only urge that
Moves me ; the only desire
That dominates my heart,
That dominates my being,
Is that every moment
Of my life, I stand
Reverently kissing
Thy sacred book :
In a transport of joy,
And devotion, that I dance
Round it, since it is,
In truth, my Ka'ba—
The most vital pivot
Of all my hopes,
Of all my aspirations ![7]

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In short, prophethood is classified in three categories, as Allah says in the Holy Quran prophets differ in their status, so do they differ according as the category, to which they individually belong :

1. Firstly, law-bearing prophethood is such prophethood as reveals a new code like that of Hazrat Moses (peace be on him) or of Holy Prophet (Allah bless him) such prophethood is also termed as "Original prophethood" because all prophetic dispensations commence with a law-bearing prophethood and the two other categories of prophethood follow it. Law-bearing prophethood alone is in fact original prophethood in the true sense of the word.

2. In the second category comes the non-law-bearing prophethood which carries no new law but is independent and a direct divine gift, allegiance to a former Prophet being in no way a condition precedent to its grant, such as the Prophethood of Hazrat David and Hazrat Isa who served the Mosaic law but did not owe the favour to Moses, having been graced directly on their personal merit. This prophethood is characterized as independent prophethood, as it does not accrue as a favour due to any outside influence but is self-sustained.

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3. In the third category comes reflex-prophethood. This is attained through allegiance to a former prophet, by seeking light from him and losing oneself in him and by becoming a reflex-action-manifestation of his excellencies, such as the prophethood of the Promised Messiah (peace of Allah be on him), Founder of the Ahmadiyya Movement, which he acquired in the disciple-ship of the Holy Prophet (Allah bless him). This is called reflex-prophethood and the person gifted with it is a prophet on the one hand and simultaneously a follower on the other. Our opponents, it must be noted, are, however, of the view that the door to all the three categories of prophethood has been finally closed after the Holy Prophet (Allah bless him) and that no prophet of any category shall appear till the Doomsday. In other words even an eminently perfect follower of the Holy Prophet (Allah bless him) cannot be heir to the excllencies of prophethood as a reflector and yet, they in direct contradiction of their above view, believe in the second advent of Hazrat Isa [who came as a steward of the Mosaic dispensation some 600 years before the Holy Prophet (Allah bless him)] for the reformation of the Ummate-Muhammadiyya retaining his former office of Prophethood.

In contra-distinction to it, the Ahmadiyya Community holds that whereas the door to the first two categories of prophethood has been finally closed after the Holy Prophet (Allah bless him) i.e. there shall neither come a law-giving prophet as the law of the Holy Prophet (Allah bless him) is perfect ; nor shall appear a non-law-giving prophet claiming to having received the favour independently of the prophethood of the Holy Prophet (Allah bless him) ; as, such belief is derogatory to the complete

and perfect prophethood of our Holy Prophet (Allah bless him); but that the appearance of a prophet of the third category who has been termed as the disciple-cum-reflex-prophet, one who has received the favour in the service and through the grace of the Holy Prophet (Allah bless him) and has been enlightened through his glow, is within the range of possibility; for, his appearance does in no way detract from the glory of the Holy Prophet (Allah bless him). On the contrary, it demonstrates the perfection of his prophetic excellence, in that his bright sun could, through the effulgence of its brilliance, produce a full moon reflecting its proportions and rotating around it. According to our belief, this category of prophethood does not violate the Seal of Prophethood nor does it breach the finality of the Holy Prophet (Allah bless him) in any sense, for, being the ideal, the sovereign and source of grace, the Holy Prophet (Allah bless him) remains the last Prophet; as the dominion of sun does not terminate with the appearance of moon; on the contrary his reign is asserted with greater prominence. In the light of this approach, we regard the second advent of the self-same Hazrat Isa (peace be on him) as violation of the Seal of Prophethood and derogatory to the dignity of the Holy Prophet (Allah bless him), for, he received his office of prophethood before the appoitnment of the Holy Prophet (Allah bless him) directly and the appointment of a person who does not owe his prophethood to the Holy Prophet (Allah bless him), for the reformation of the followers of the Holy Prophet, (Allah bless him) is a slur on the Holy Prophet (Allah bless him) and violates the Seal of Prophethood.

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Before listing arugments in support of the Ahmadiyya belief, it appears germane to the matter to reproduce here in his own words, the belief of the Promised Messiah, the Founder of the Ahmadiyya Movement (Allah bless him), so that a clear version of his claim is fully comprehended and readers are acquainted with the original statement of the claimant and lest some mischief-monger should mislead people, by ascribing to us baseless assertions. Hazrat Promised Messiah, the Founder of th Ahmadiyya Movement, (peace be on him), says:

"I swear by the glory of God and His Majesty that I am of the faithful, a Muslim and I believe in Allah, the High, in His Books, and in His messengers and in His angels and in life after death. And I believe that our Prophet Muhammad, the Elect of God (peace of Allah be on him and His blessings) is the most eminent of the prophets and the Seal of Apostles".[8]

He again says :

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"The charge made against me and my community that we do not believe the Messenger of Allah (peace be on him and His blessings) to be the Seal of Prophets is a big falsehood. The faith, the conviction, certitude and the utterness that characterize our belief in the Holy Prophet (peace of Allah be on him and His blessings) as the Seal of Prophets, are markedly absent in the belief of these people (those who level this charge at us)".[9]

Elaborating this solemn affirmation, the Promised Messiah (peace be on him) says :

"We believe that the Quran is the last book and the last law and after him there is no prophet till Doomsday in the sense of a law-giver or recipient of the Word of God independent of subordination to the Holy Prophet (peace of Allah be on him and His blessings). To be more explicit, as God Almighty has promised that the Holy Prophet (Allah bless him) is the Seal of Prophets, He has been further pleased to impliedly say that the Exalted One is, because of his spiritual eminence, like father unto the pious whose inner perfection is undertaken through subordination to him and who are honoured with the favour of Divine word and revelation. In accord therewith

says the Lord of All Honour:

ماکان محمدا با احد من رجالکم ولکن رسول اللہ وخاتم النبیین

"Muhammad (the blessed Prophet of Allah) is father unto none of your males but he is the Messenger of Allah and the Seal of the Prophets".[10]

It is evident that the word (لاکن) in the Arabic language, stands for an alternate to what has been negatived. In the first part of this verse what has been negatived is the physical fatherhood of the Holy Prophet (Allah bless him) in relation to males. With the interjectory word (لاکن) the Holy Prophet's (Allah bless him) office of Seal of Prophets has been announced, as an alternate position. It means that after him independent grant of the blessings of prophethood has ended and now the perfectness of prophethood shall be granted only to the person bearing the seal of his prophethood for his subservience to the Holy Prophet. And such a one will thus become spiritually a son and an heir to the Holy Apostle (Allah bless him).

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"In short, in this verse, while in a way the fatherhood of the Holy Prophet (Allah bless him) has been denied (in relation to males), yet in another (the spiritual) form, his fatherhood has been confirmed so that the taunt of the enemies referred to in the verse ان شانئك هو الابتر "Surely it is thy enemy who is without issue" be, at the same time, disposed of. In brief, it means that prophethood even un-accompanied by law, though embargoed as a direct attainment, is nevertheless attainable, if received as a favour and reward, through the light of Muhammad (Allah bless him)."[11]

And yet again he says:

"Khatamannabiyyeen means that (Muhammad the

Messenger of Allah is the Seal of Prophets) no prophethood can be bonafide without the certificate of his Seal. When a seal is stamped on a paper, it becomes certified and is treated as authentic (attested); similarly a prophethood not bearing the seal and attestation of the Holy Prophet (Allah bless him) is not genuine".[12]

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He further says:

"Allah made the Prophet (peace be on him and His blessings) the Lord of the Seal and granted him, for communication of excellence, the Seal that He gave to no other prophet.

"Therefore was he styled, the Seal of Prophets, i.e. subservience to him imparts the excellencies of prophethood and that his spiritual indulgence has prophet-raising quality and that such holy proportions were not granted unto any other apostle".[13]

Elaborating his own claim, says the Promised Messiah (Allah bless him):

"I received this honour only through subservience to the Holy Prophet (peace be on him and His blessings). Had I not been of the Ummat of the Prophet (Allah bless him) and had I not followed him, I would never have been graced with Divine word and address even if my efforts and deeds matched the grandeur and height of all the mountains of the world, for, all prophethood except the Muhammadan Prophethood, has ended. No law-giving prophet shall ever come and a prophet without law may but only such as is primarily a follower of the Holy Prophet (Allah bless him). I am both a follower and a Prophet".[14]

After stating the difference between the views of the Ah-

madiyya Community and of other Muslims on the Khatm-e-Nabuvvat, I would now deal with the methods of resolving these differences and of judging which of the two view-points, that of the Ahmadiyya Community or that of the other Muslims, is correct. It must be borne in mind that there are only four possible methods of resolving religious differences, open to a Muslim. The first and foremost is by a reference to the Holy Quran which is the most reliable and paramount authority for discriminating truth from falsehood and about which Allah the Supreme Himself says :

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فبأی حدیث بعد اللہ وآیاتہ یومنون

"And what evidence shall ye believe in preference to Allah and His verses".[15]

The second place of reliability is held by the *Hadis* which, though not as authoritative and highly placed as the word of Allah, (nor even a tradition can be said to have been handed down as a word to word version of the Holy Prophet's speech), nevertheless, after the Holy Quran, it is a fairly accurate judge of the differences of opinion in respect of Islamic postulates notwithstanding the standards we must necessarily observe in classifying the authentic traditions as distinct from the doubtful ones.

The third place of precedence must go to the past reformers and Imams, for even though being subject to human errors, this august body, is deserving of a position of reliability far greater than that held by the general body of Muslims. Also because the views of these worthies have been expressed much earlier in point of time than the present differences and current controversies and are definitely free from the bias that has unfortunately coloured the beliefs of the present-day Musalmans. Besides, they enjoy decidedly a far greater eminence in erudition and piety than our contemporary Maulvies.

The fourth place of pride goes to human reason which, in spite of possible errors is a Divine beacon of inner light and is, the means of deciding most of the human affairs. And there is little doubt that with no screen of darkness intervening,

human reason is an instrument of great value in knowing the genuine from the fake.

By the grace of God, His this humble servant now proposes to deal with the Khatm-e-Nabuvvat question in the light of these four sources so that our readers may be enabled to reach satisafctory conclusion in respect of this issue.

(*Continued*)

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The Great Trust

Ch. Ali Muhammad B.A.B.T.

انا عرضنا الامانة على السموات و الارض و الجبال فابين ان يحملنها
واشفقن منها و حملها الانسان انه كان ظلوماً جهولا

"Verily, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. Indeed he is *capable of being unjust to*, and *neglectful of, himself*". (33 : 73)

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IT is one of the most important and difficult verses of the Holy Quran. The commentators have been confronted with a good deal of difficulty in offering interpretation of the words امانة or Trust, ظلوما unjust to and جهولا forgetful of. What is Trust ? of which even the heavens, the earth and the mountains were afraid. What was that heavy burden of trust which man bore ? Muslim commentators have tried to interpret the verse in their own way and some of them have rightly hinted at and explained away the difficult words. The fact of the matter is that the word امانة (trust) is the keynote of the whole verse. God created the whole universe including man with certain powers and capacities. Everything in the universe is rightly placed and is gifted with certain capacities and powers which it discharges fully and faithfully. The whole nature is true to its laws. But man, the best of God's creatures, was not only gifted with great capacities and powers but was also endowed with powers of discretion and volition. Above all, he has the gift of assimilating and manifesting in his person the Divine attributes of mercy, kindness, generosity and forgiveness. The denizens of the heavens and the earth could not manifest the Divine attributes in their persons as their powers and capacities were limited and destined to discharge only a particular function assigned to them. Even the angels could not go beyond their assigned tasks. But not so in the case of man. He is gifted with powers and capacities which he receives as trust from God. If he is true to his trust then he must devote his powers in the service of his Creator. If he makes a right use of his powers and faculties he is said to have fulfilled the trust. Hence امانة (trust) means

all the powers of wisdom and knowledge; the qualities of head and heart; all the senses which are the gateways of knowledge; qualities of fear, love and honour; all physical and spiritual gifts with which he is gifted; he is expected to devote all his faculties in the service of God and in the service of his fellow-beings.

Interpreting the verse in question Prophet Ahmad of Qadian writes :

> "God says, 'We offered Our trsut (which means the love of God and obedience to Him even in adversity), to the angels of the heavens and all the denizens of the earth and the mountains, (which apparently were very sizable things), but they all refused to bear the responsibility and were afraid of the consequences, but man bore it because he was gifted with two particular qualities, namely, he could be *unjust to himself* or in other words he could bear any hardship and undergo any sacrifice for the sake of his Creator, and secondly that he could struggle so hard in the way of Allah that he could be *neglectful of his own self* as well as all those things, which are beside Allah ; [1] .... "and that he could aspire after God so as to forget himself altogether. So he consented to receive all his powers physical as well as spiritual, as in trust from God and then to devote them all in the service of Allah and the service of His creatures".[2]

Some of the Muslim Divines and poets have also interpreted the word امانة or trust to mean the burden of responsibility which man, out of love for his Creator, accepted and discharged faithfully. Hafiz, the Great Persian poet and mystic says :

آسمان بار امانت نتوانست کشید ـ قرعهٔ فال بنام من دیوانه زدند

> "Even the heavens could not venture to bear the burden of responsiblity, but the lot fell to me, the loving and forgetful soul, as I am".

Another poet says :

این بار گران کزو فلک و کوه بتر سند ـ بسپار امانت من اندوه شکن را

> "This burden of trust of which even the angels of the heaven and the denizens of the mountains were afraid, let it be borne by me, the grief-defying soul".

Another signification of which the word امانة or trust is susceptible, is the Law of the Holy Quran or the Islamic Shariat,

and الانسان or the perfect man means the Holy Prophet himself.

> "The verse would then mean that of all the denizens of the heavens and the earth and of all the great men and leaders of thought, the Holy Prophet alone was found to be capable of being entrusted with the revelation of the most perfect and final Law—the Quran, because no other man or being was endowed with those great qualities of head and heart which were indispensable for the full and adequate discharge of this great responsibility."[3]

The Holy Prophet of Islam (peace and blessings of God be on him) was the most perfect image of God. He was so lost in the love of his Creator that nothing remained of his own self. His heart became so pure and polished that he reflected the attributes of God in the mirror of his person to the fullest extent. It was natural, therefore, that he should be gifted with the most perfect of God's revelation. The Islamic Shariat, therefore, is the most perfect, comprehensive and universal code of law for human beings for all times to come, and the Holy Prophet of Islam is the most perfect model for men to follow and imitate.

But with the the advent of a Prophet of God and His revelation, human society becomes split up into two classes. Those who believe in the Prophet and act upon the Shariat which he brings for their guidance and those who refuse to believe in the Messenger of God and do not follow the Shariat. The believers receive the favours of God in this world and are promised big rewards in the life to come. The disbelivers are visited with Divine punishment in this world as well as in the hereafter.

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The only difference between the denizns of the heaven and the earth on the one hand, and human beings on the other, is, that the former possess only limited powers and capacities so they discharge their functions as best as they can, according to their capacities; but the latter are gifted with discretion and volition, they are given choice between good and evil. They may either choose what is good or may choose what is bad. It is their power of choice which determines the award of blessings or of chastisement. Prophet Ahmad says:

> "All Human beings did not accept the responsibility of this great trust. The disbelievers and hypocrites although they were gifted with a bit of capacity to bear the trust, but they refused to strive hard in the way of God and preferred a life of ease and comfort. But the believers took the lion's share of the blessings of God because

> they strove hard in the way of the Lord and made heavy sacrifices for His sake. They not only verbally confessed to bear the responsibility but they actually proved by their deeds and actions that they were worthy of the trust ; they most honestly returned, as it were, the trust they had received".[4]

Another interpretation of the word امانة (trust) may be educed from a verse of the Holy Quran, namely :

ان الله يامركم ان تؤدوا الامانات الى اهلها و اذا حكمتم بين الناس ان تحكموا بالعدل

> "Verily, Allah commands you to make over the 'trusts' to those entitled to them and that when you judge between men you judge with justice". (4 : 59)

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Here the trust signifies the government of the people. It is also a great trust which God has enjoined upon the people. Nothing is dearer to God than the even-handed justice administered to the people. Moreover, the government of the people is a trust which the people are required to hand over only to those who are worthy of the trust and are capable of discharging it efficiently and faithfully. The verse also refers to the popular form of government which has come to be universally adopted in modern times. The foundations of a democratic form of government were laid by Islam more than 1300 years ago and the principle has since been popularized by almost all the nations of the world.

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How God can be seen

F. M. Qurashi M.A. Final

IT is everybody's experience that there are different ways and means of knowing about different things. Take for instance a rose, its colour is known by seeing it, its fragrance by smelling it and its softness by touching it. Similarly the sweetness of sugar can only be known by tasting it and music can only be enjoyed by hearing it.

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No amount of effort on our part will enable us to achieve our object, if we intend to know something through a sense which is not meant for it.

Like-wise God Who is the subtlest of all beings cannot be seen with physical eyes. The Holy Quran says :

> "God cannot be seen with the physical eyes but He reveals Himself to the eyes of man. He is too subtle to be seen by the eyes of man, but he is aware of everything".

What a brief but comprehensive explanation. Subtle things like air, electricity, ether, etc., cannot be seen by man. How can He see God Who is more subtle than all the subtlest things and is not made of matter however subtle it may be. He Himself is the Creator of all things.

On the other hand God knows that man is impatiently seeking His nearness. He therefore reveals Himself to His eyes, i.e., manifests Himself through His powers and attributes and thus enables him to perceive His presence with the eyes of reason.

Mere reason brings one to the conclusion that there should be a God and it is the revelation or the word of God which convinces him that there IS a God. The belief thus acquired is of the kind which no power on earth can shake.

The blessed prophets of God, Abraham, Moses, Jesus and

the Master Prophet Muhammad (peace be on them all) were bitterly persecuted but no amount of persecution could shake their belief in God.

As the eye cannot see without light, similarly, reason without the light of revelation from above cannot enable us to see the Bright Face of God.

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All the religions of the world agree on the point that the world has not come into being of its own, rather there is one power, call it Allah, God or Elohim, Who has created it.

In the days gone by, when there were no aeroplanes, steam engines, automobiles, wireless sets or telephones the belief in God was prevalent in the world. When Columbus discovered the "new world" America, he found people believing in God, there also.

The consensus of people of different lands and nations is an irrefutable proof of the fact that belief in the existence of God is inherent in the human nature.

Again we have the testimony of thousands of prophets of God, who had the privilege of being in communion with God whose prayers were accepted and who were successful in their mission in spite of heavy odds.

What to speak of the past, in our own age also we have witnessed that a solitary person, Ahmad of Qadian, who claimed to be reformer of this age, was bitterly persecuted. But as God was with him he was successful and, day in and day out, his mission is gaining ground and there is no power on earth that can arrest its progress.

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U.N.O. PUT ON HER METTLE

A. R. Khan Bengalee

OF late, the relations between Pakistan and India became so strained that the two countries went into actual war and heavy fighting continued for about three weeks, till, at last, the U. N. O. had to intervene, and bring about a truce. As a result there is a temporary cessation of fighting, but tension still continues and occasional border fightings are taking place because the real cause of the dispute is still there, which is the denial of the right of self-determination to the people of Kashmir. No permanent peace and cordial relations between these two neighbours can be expected unless and untill this bone of contention is removed. About eighteen years ago the U. N. O. decided that there should be a free plebiscite in Kashmir and the people of Kashmir should, by free election, themselves determine which way to go—either to accede to India or Pakistan or to remain independent. But in spite of this decision of the U. N. O. and India's acceptence of this decision, India has, for the last eighteen years, been preventing its implementation, rejecting all later proposals made by the U. N. O. to settle the issue, and has, to crown all, recently declared Kashmir to be an integral part of India.

This frustrated the hopes of the people of Kashmir and led them to desperation. The re-arrest of their accredited leader, Sheikh Abdullah on his return to India from Haj (Pilgrimage to Mecca), added fuel and fanning, and the already smouldering fire blazed up. In short, driven to desperation by the tyranical denial of their right to self-determination the Kashmiris openly revolted and declared themsleves independent. Imputing this uprising of the people to alleged infiltration of Pakistanis, India, which has always been calling Pakistan her enemy No. 1, made an aggressive and surprise attack on Pakistani territories with all her might, without declaring any war, in utter violation of

international principles. The brave Pakistani forces, however, pushed Indian forces back in all the sectors they were attacked.

Now, although there is a lull in fighting, yet the bone of contention being still there, armed hostilities may at any time, again break out, and lead to a great conflagration and dire consequences. The U. N. O. is now called upon to demonstrate her real worth in the establishment of real peace by taking a bold step in implementing the decision of letting the people of Kashmir determine their own fate. The U.N.O. has to take some decisive and practical steps to secure peace in this troubled world now. Let us hope that this World Organization will have the necessary moral courage to implement her decisions, and do what right, justice and truth require her to do, without being cowed down by the fear of incurring the displeasure of any party, or influenced by the desire to please any. Let the spirit of true justice prevail over all her judgements and their executions!

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"I am the Garden of Allah. Whosoever shall desire to cut me down, he himself shall be cut to pieces. The opponent shall come to be disgraced. Those who deny me, shall be put to shame."

(The Promised Messiah : Nishan-i-Asmani, page 37)

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